

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 11.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At his new Office, No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

MORALIST, NO. 6.

FOR THE CHRISTIAN TELESCOPE.

It is a sentiment of deep regret, to every friend of God, that the progress of the Redeemer's kingdom in the world should be impeded, and its benign spirit so often disgraced and dishonoured by those who profess to be his followers and disciples, as dear children, and to have tasted that the Lord is good.

How mortifying soever to the sincere and humble follower of the LAMB it may be, yet we are constrained by the spirit of Christian candour, to acknowledge, that the gospel and the cause of Christ, suffer abundantly from the anti-christian spirit and immoral conduct of those, whose profession teaches us to anticipate a newness of life, and example of virtue and piety, and of every good word and work.

When we survey the conduct of those who bear the name of the meek and lowly Jesus, how little do we discover truly characteristic of the divine Redeemer! How often do we see the pretended promoters of the cause of Christ committing the most flagrant and unchristian deeds? How often is the genius of divine truth, when viewing the wickedness and inconstancy of its votaries, wounded afresh, and crimsoned at the lamentable scenes of Christian depravity! How often does He, who melted in sorrowing sympathy for the departed Lazarus, weep to behold the degeneracy of those who signalize themselves by the appellation of Christians, as martyrs of virtue, and of the once crucified, but risen and exalted Saviour! But how shall we destroy this truly distressing and heart-appalling picture of Christian degeneracy? How remove the disgrace which is already affixed to the name of a follower of Christ, and exonerate it of abuse and contempt? Answer—By adhering to the rules and instructions, and following the example of Him whose name and gospel we profess—who when he was reviled, reviled not again. By an adhesion to the commands of the HIGH PRIEST of our profession, and an adoption of his luminous examples, both in our lives and in our conversations, we shall raise a barrier too insuperable for the multitude to gainsay or surmount, and too formidable and permanent for scepticism to undermine.

Would you, therefore, rejoice to see the work of the Lord prospering—the empire of the Redeemer extending—and the gospel of life and immortality with its effulgent beams dispersing the clouds of er-

ror and darkness from the mental horizon, and consuming with its divine energy the chaff and corruption of our natures, and removing those tares which corrode the soul and prevent the growth of virtue and piety; then, I would say, manifest by your example and practice, that there is, in religion, a something more than *sounding brass or a tinkling symbol*.

REPLY TO "R. C****."

The third, and last passage of which our correspondent desires an explanation, is in Rev. xx. 14, 15. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The dissolution of organic nature, is no more than simply the extinction of life in the present mode of being: Or in other words, a separation of the principle of life from the earthly tenement. This change in the mode of being, is expressed in the scriptures by different forms of speech, such as *sleep*, being *unclothed*, *gathered to the fathers*, etc. and sometimes it is denominated *death*. The latter term, however, would seem, from the instruction communicated by the Saviour to his disciples, less appropriate than either of the former, in expressing the dissolution of organic nature. Hence they used the familiar terms, being *unclothed*, and *fallen asleep*.

But two deaths, properly speaking, are mentioned in the writings of the evangelists and apostles: namely; the *FIRST* and *SECOND death*. These deaths are evidently of a moral nature, and used to denote the *punishments* of sin. But were the term death, in all cases used, where the dissolution of organic nature is intended, it would by no means prove that the punishment of sin was thereby signified: for this change applies to beasts and vegetables, as well as to men; and is evidently the order of nature, and not the punishment of moral offences. *Death*, in its moral application, signifies the moral effect of crime or punishment; and is synonymous with condemnation.

From the address of St. Paul, to the Ephesians, ii. 1—5. it is perfectly obvious, that a state of darkness and ignorance, and consequent alienation and punishment, was intended by the *FIRST death*. This appears from his manner of language—"And you hath he quickened, who were dead in trespasses and sins: Wherein, in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature, children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: (by grace ye are saved.)"

As the apostle was evidently alluding to their condition before their conversion to christianity, the inference follows of necessity, that the death here spoken of, was that condemnation which they experienced under the law, without the knowledge of the gospel. This condemnation, or *death*, was graduated upon a scale of perfect equity: that is, according to the measure of light which they enjoyed under that law to which they were amenable. And as the law under which they were placed reflected but a faint light, compared with the superiour illuminations of the gospel, they could only be subjected to a condemnation proportioned to the degree of light which they then enjoyed. This, therefore, is pertinently denominated the *FIRST death*; the death which every man experiences before the rays of gospel light beam upon his understanding.

If our views of the *FIRST death* be correct; and no good reason, we think, can be urged against them; it will, in a great measure, remove the difficulties attending an explanation of what is signified by the *SECOND death*.

That it corresponds in character with the *first death*, is evident, otherwise it would not be called by the same name. The conclusion, therefore, follows, that the *SECOND death*, like the *first*, consists in condemnation; but under a different and greater degree of light, and consequently, the *punishment* or suffering will be increased in the same proportion as the light enjoyed was superiour to that of the former dispensation.

The way is now prepared for a rational exposition of the last mentioned *death*. As the former *death* or condemnation was the punishment inflicted upon those who sinned against the light and instructions of the law, or *first dispensation*; the latter, or *SECOND death*, is the punishment inflicted upon those who knowingly and wilfully sin against the light and instructions of the *new and better covenant*, which was opened to the mind by the ministry of Christ and his apostles.

Having stated our views of the *FIRST* and *SECOND death*, we shall notice what is intended by the figure used in the 14th verse—"death and hell were cast into the lake of fire, or *SECOND death*." There appears to be no obscurity in the meaning of the term *death*, as here used, for it evidently signifies the condemnation of the law. The term *hell*, is, in the original, *ades* or *hades*; whose prominent signification is, that which is dark or hidden: And may well apply to the darkness of the mind, while under the condemnation of sin, and "alienated from the life of God." The figure here used, "*were cast into the lake of fire*," may be illustrated by a similar figure used by St. Paul, II. Cor. iii. 9, 10. "For if the ministration of condemnation (*the law*) be glory, much more doth the ministration of righteousness (*the gospel*) exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory

that excelleth." Here we see that the glory and beauty of the first dispensation was lost, or absorbed in the superior glory and excellency of the *second covenant*. So in like manner, the condemnation and darkness of the *first death*, were to be swallowed up, absorbed, or forgotten in the more dreadful sufferings or punishment of the *second death*, set forth by the striking metaphor, a *lake of fire*!

Those whose names were not written in the *book of life*, were those who had not the enjoyment of the divine comforts and blessings of the gospel by faith: and their subjection to the punishment of the *second death*, is sufficient evidence that they knowingly lived in transgression against the wholesome rules prescribed by the gospel of Christ. Nothing is here said about the duration of the second; but the conclusion is perfectly rational, that it will continue as long as men wilfully or knowingly violate the wholesome commands of the Son of God, which are laid down in the gospel of his grace.

ILLUSTRATION.

"And they were astonished at his doctrine."

These words were uttered in reference to the SAVIOUR of the world, when he entered into the synagogue at Capernaum, and declared the sublime message of truth, which he was commissioned to unfold to the intelligent creation.

It does not appear that any thing in his style attracted the peculiar notice of his auditors. Neither the flowing periods of a *Cicero*, nor the thundering eloquence of a *Demosthenes*, seems to have been employed by this illustrious Instructor of mankind. For it is not even intimated that his audience was charmed with the beauty and elegance of his language, the force and aptitude of his figures, the subtilty of his deductions, or the profundity of his skill in the science of ethicks; but they were astonished at the doctrine which dropped from his lips in melting accents, to cheer the heart of sorrow.

The inquiry is naturally excited—Who were astonished at the doctrine of Christ? The answer to this inquiry does not appear to be involved in mystery; for it would be unnatural to suppose that the disciples of Christ were the subjects of this astonishment, for they were by no means strangers to the exhilarating truths which were proclaimed by the Son of God. They had been instructed in the school of Christ; and it is reasonable to suppose that they understood, both the import of his doctrine, and the design to be effected thereby. Nor can we suppose with propriety, that it was any of the favoured sons of Israel, who were endowed with the gift and spirit of prophecy: for such would have known the import of his heavenly message. When Simeon entered into the temple and beheld the Saviour in smiling infancy, he clasped him in his withered arms, and exclaimed in an ecstasy of joy, "Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." From this it is evident that this venerable servant of God was acquainted with the character of Christ, the object

of his birth, and the great end to be effected by his labours and doctrine. The same may be said of Anna, the prophetess; who, entering the crowd at the time of administering the ceremonies which the law required, spake of him to all them that looked for redemption in Israel. To such, therefore, the doctrine of Christ could not be altogether new nor surprising. But to the *multitude*, who had long been kept in blindness and ignorance; whose talents, influence, and wealth, had been rendered subservient to the views and wishes of a learned, artful and designing policy; whose prosperity in popular and temporal pursuits depended upon their success in the business of making proselytes—to those who had been duped by such blind leaders, the doctrine of Christ was truly astonishing.

[TO BE CONTINUED.]

FOR THE CHRISTIAN TELESCOPE.

REV. MR. PICKERING,

Dear Sir—It is anxiously wished for you to publish, through the medium of your very interesting paper, a candid and scriptural elucidation of the words *believe, repent, work, come, ask, will and willing*—all these, I consider, in a moral sense, to be *synonymous* terms—and wish you to aim in the illustration given, and shew us how much dependance there may be on any of them, *by the act of the creature himself*, in procuring the salvation of even *one* soul!

Having heard, though very unsatisfactorily, several limitarian ministers preach and labour very strenuously to prove that *all* may be saved, but *will* not, because they are not *willing*, will not *ask*, nor *come*, &c. &c. in the way that God has pointed out to them. Therefore, for this reason, it is thought, that this subject requires particular attention. In order to remove all doubts from the opposers to universal salvation, it is wished to have you consult some of the preceding words in the subsequent passages, and as many others as you may deem proper, which are connected with the subject. See Isaiah, lv. 1.—St. John, v. 40. xii. 32. xv. 14.—I. Tim. ii. 4.—Phillipians, ii. 12, 13.—II. Peter, iii. 9.—Rev. xxii. 17.—Prov. ix. 12. The last, to be considered under another head if thought most proper. Your attention to the above request, it is hoped, may be the means of dispelling the mental clouds of ignorance, bigotry, prejudice, and superstition!! May God grant that all these evils be removed from off the whole earth, and that knowledge may run to and fro, until righteousness be made to cover and enlighten the whole moral and intellectual systems of mankind, "as the waters cover the seas." With esteem and sincere respect,

I remain, yours, in the bonds of affection and gratitude,

R. C****.

Middleboro', Sept. 7, 1824.

ORIGINAL POETRY.

DEATH.

How fraught with perils, with cares
How much perplexed, is life's uneven journey!
Yet, to resign its brittle thread, how
Loath its weary votaries are!

What sacrifice (if sacrifices the demand
Would answer) would, to preserve
From Death's unhallow'd touch
This vital spark, be made by
Wretched inconsiderate man?

Alas! Though man, earth's sole possessor were;
Though rightful sovereign of all its
Gaudy equipage; nay—though heir
Supreme of all material systems;
However numerous they; what would
They all avail! What solace to the soul,
When from Death's quiver hurl'd direct,
The fatal arrow flies, would all those
Glittering vanities afford?

When Death's irrevocable summons, loud
Proclaims the awful dissolution nigh—

And dire disease in all the secret avenues of life,
Its deadly poison shall diffuse—

When every pulse, slow throbbing, beats with certain
death,

Absorbing more and more in deep convulsions—

The last faint fluttering of departing life,

Millions of worlds like this, could purchase no re-
prieve!

POETICUS.

SELECTIONS.

DEATH.

The life of man is the incessant walk of time, wherein every moment is a step towards death; and since no one can be happy in this life who is afraid to die, it ought to be our principal care to overcome the fear of death. Then, lest death should seem more terrible to us than indeed it is, we should live in daily expectation of it; for it were madness to think we shall never arrive at that to which we are every moment hastening. It was Plato's opinion, that "*the wise man's life is the meditation of death*." To expect it, is to give the blow a meeting, and thus break the stroke; not to expect it is stupidity. Let us grow to be acquainted with death, by considering what it is, and certainly, well looked into, it is rather lovely, than frightful; it is fancy which gives it those hideous forms in which it generally appears to men. It is a soft and easy nothing; the cessation of life's functions, actions, absence, and nature's smooth repose. What is there that in death is terrible, more than our unwillingness to die? Why should I be angry when my Prince repeals my banishment, and admits me home to my country, heaven? Death frees us from the scorns of life, and malice, and the blows of fate, and puts us in a condition to become invulnerable. It mounts us up beyond the wiles and reach of this unworthy world. It lays us in the rank with kings, and lifts us up to Deity. I will therefore endeavour to be prepared for death. The way to die undauntedly is to do that before we die, which we ought to do when dying. He is a happy man who so lives as that death at all times may find him at leisure to die; and if we consider that we are always in God's hand, that our lease is only during pleasure, and that we are obliged once to die, we must be fools to struggle where we can neither conquer nor defend.

SUPERSTITION DEFINED—by David Hume.

The mind of man is subject to certain unaccountable terrors and apprehensions, proceeding either from the unhappy situation of public or private affairs—from ill health—from a gloomy and melancholy disposition—or from the concurrence of all these circumstances. In such a state of mind, infinite unknown evils are dreaded from unknown agents; and, where real objects of terror are wanting to the soul, active to its own prejudice, and fostering its predominant inclination, finds imaginary ones, to whose power and malevolence it sets no limits.

As these enemies are entirely invisible and unknown, the methods to appease them are equally unaccountable, and consist in ceremonies, observances, mortifications, sacrifices, presents, or in any practice, however absurd and frivolous, which either folly or knavery recommends to a blind and terrified credulity. Weakness, fear, melancholy, together with ignorance, are therefore the true sources of superstition.

THE WEAKNESS OF HUMAN KNOWLEDGE.

Ignorance lies at the bottom of all human knowledge, and the deeper we penetrate, the nearer we arrive unto it. For what do we truly know, or what can we clearly affirm, of any one of those important things upon which *all* our reasoning must of necessity be built—time and space, life and death, matter and mind? of matter and of mind, one philosopher has no less absurdly, than to suppose he had irrefutably, proved the *nonexistence* of the first, and thousands have attempted to prove the annihilation of the last. Common sense, however, punishes all departures from her, by forcing all who rebel against her, into a desperate war with *all facts and experience*, and into a civil war still more terrible, with each other and with themselves; for we retain both our bodies and our souls in spite of sceptics, and find,

"That parts destroyed diminish not the whole
Though Berkeley take the body, Hume the soul."

But it is not to be wondered at, that those workmen should blunder who know so little of their tools, and that untenable theories should be the consequence of building by rules whose principles are erroneous, and with materials, whose properties are not understood; for the tower of Babel is not the only monument of human pride, that has failed from human ignorance. Alas! what is man? Whether he be deprived of that light which is from on high, or whether he discard it, a frail and trembling creature, standing on time, that bleak and narrow isthmus between two eternities, he sees nothing but impenetrable darkness on the one hand, and doubt, distrust, and conjecture, still more perplexing, on the other. Most gladly would he take an observation, as to whence he is come, or whither he is going; alas, he has not the means: his telescope is too dim, his compass too wavering, his plummet too short. Nor is that little spot, his present state, one whit more intelligible, since it may prove the quicksand that may sink in a moment from his feet. It can afford him no certain reckoning, as to that immeasurable

ocean that he may have traversed, or that still more formidable one that he must: an awful expedition, that is accelerated by every moment by which it is delayed. Neither is the outfit less gloomy, or less foreboding than the voyage itself: the *bark* is a *coffin*; the *destination*, *darkness*; and the *helmsman*, *death*.

ADVICE TO FEMALES.—No. 2.

A discreet housekeeper will distinguish between necessary and unnecessary expenses: as no one can work without tools, every house ought to be furnished with appropriate utensils, or there will be great confusion and inconvenience in domestick business.

A deficiency of this kind is sometimes supplied by borrowing of neighbours, and leaving them no alternative between the injury of their goods by continual use or removal, and a negative which they would feel it painful to give.

It is astonishing to what inconveniences some people subject themselves and their unfortunate neighbours for years, to save the expense of a few shillings, perhaps a few pence; forgetting that while they are sending to the next door, or across the way, they may lose more time than the borrowed article is worth. Yet the contrary extreme should be avoided, and *whim* not mistaken for necessity: many *handy* things may be dispensed with, and the money they would cost, which, if properly employed, is the handiest thing of all, devoted to more useful purposes.

But if small inadvertent expenses may become serious in the aggregate, what must be the result of a style of dress and appearance throughout, to which the circumstances are unequal! Many persons are so adroit at purchasing, in cutting and contriving, that they can obtain articles at a much cheaper rate than others; but perhaps when reduced by those means to their lowest cost, the amount not only exceeds what ought to be afforded, but the article so obtained ill accords with the rank in life, or confined income, of the purchaser, and only exposes her to ridicule or censure.

Those who obtain for *four dollars* that which is worth *five*, are neither to be praised or envied, if *two* were as much as they ought to have spent.—A smart young lady once passed the door of a tradesman, to whom she owed a sum of money of rather too long standing, when the creditor was heard to exclaim, "See how fine she is! she had better pay her debts."

Now it happened that her finery cost her nothing, for it was furnished by her kind, but ill-judging friend; this, however, the tradesman could not know, nor do lookers on in general either know or care, *how* finery is obtained; but they do know whether situation and appearance correspond, and they make their animadversions accordingly.

JESUITICAL POLICY.

It was observed of the Jesuits, that they constantly inculcated a thorough contempt of worldly things in their doctrines, but eagerly grasped at them in their lives. They were "*wise in their generation*," for they cried down worldly things, because they wanted to obtain them, and cried up spiritual things, because they wanted to dispose of them.

CONSIDERATION.

Commune with thyself, O man, and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connexions; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee; nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side which he does not see; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken therefore unto the voice of consideration: her words are words of wisdom, and her paths shall lead thee to safety and truth.

FILIAL PIETY.

From the creatures of God let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son, observe the young stork of the wilderness; let him speak to thy heart; he beareth on his wings his aged sire; he lodgeth him in safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales.

Be grateful then to thy Father, for he gave thee life; and to thy Mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honour therefore to his age, and let not his grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor the frowardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

The most ridiculous of all animals, is a proud priest; he cannot use his own tools without cutting his own fingers.

ANECDOTE.

A MALEFACTOR in Newgate prison, was lately surprised, as he was searching the Bible very attentively, by his visiter, a Methodist preacher—"I am searching," said the felon, turning over the leaves, "for a passage which I cannot find." "Give it me," said the preacher, "I can find any passage." "Can you so?" replied the criminal, "Why then, I wish you would find me a passage out of this prison."

SCHISMS.

The schisms of the Church of Christ are deeply to be lamented, on many accounts, by those who have any regard for all that is valuable and worth preserving amongst men; and although we are willing to believe with Paley, that the rent has not reached the foundation, yet are these differences (though not essentials) most particularly to be lamented, because they prevent the full extension of the glorious light of the gospel throughout the world. These differences amongst ourselves, furnish those whom we would attempt to convert, with the plausible, and to them I fear, unanswerable argument;—with what face can you christians attempt to make us converts to your faith, when you have not yet decided amongst yourselves what christianity is? Surely it will be time enough to make proselytes of others, when you yourselves are agreed. For Calvin damns the Pope, and the Pope damns Calvin; and the only thing in which they agree, is in damning Socinus; while Socinus in his turn laughs at both, and believes neither.

A pious man, according to the sense annexed by our Saviour to this term, is one who consecrates his affections and actions to the service of his maker. But in the style of the moral virtues of the 13th century, he was a pious man who deprived himself of his possessions to enrich the priesthood, to build churches and found monasteries.

OLD AGE.

BY HENRY NEALE.

Old age is honourable. The spirit seems
Already on its flight to brighter worlds;
And that strange change which men miscall decay,
Is renovated life. The feeble voice
With which the soul attempts to speak its meanings,
Is like the sky-lark's note, heard faintest when
Its wing soars highest; and those hoary signs,
Those white and reverend locks, which move the
scorn
Of thoughtless ribalds, seem to me like snow
Upon an Alpine summit—only proving
How near it is to Heaven.

A MOTHER'S LOVE.

A Mother's Love—how sweet the name—

What is a Mother's Love?

A noble, pure and tender flame,

Enkindled from above;

To bless a heart of earthly mould;

The warmest love that can grow cold;

This is a Mother's Love.

To bring a helpless babe to light,

Then when it lies forlorn,

And gaze upon that dearest sight,

And feel herself new born:

In its existence lose her own,

And live and breathe in it alone;

This is a Mother's Love.

Its weakness in her arms to bear—

To cherish on her breast,

Feed it from Love's own fountain there,

And lull it there to rest;

Then while it slumbers watch its breath—

As if to guard from instant death;

This is a Mother's Love.

To mark its growth from day to day,

Its opening charms admire;

Catch from its eye the earliest ray

Of intellectual fire;

Then smile and listen when it talks,

And lend a finger when it walks;

This is a Mother's Love.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

He that covereth his sins shall not prosper.

The tongue of the just is as choice silver: the heart of the wicked is little worth. SOLOMON.

☞ REPLY to "R. C****" in our next.

MARRIED,

In this town, on Tuesday morning, by Rev. Mr. Edes, Mr. Rufus Warren Kimball, to Miss Phebe Williams Matthewson, daughter of Capt. Henry Matthewson.

On Tuesday evening last, by Rev. Mr. Mudge, Mr. James Taylor, to Miss Ann Hill.

On the 5th inst. by Rev. Mr. Wilson, Mr. Luther Crocker, to Miss Phebe Hendrick.

On Monday evening last, by Rev. Mr. Tobey, Capt. James Graves, to Miss Mary White.

On Wednesday evening last, by Rev. Mr. Edes, Mr. Stanton Bebee, to Miss Abby Bright Balch.

On Tuesday evening last, by Rev. Mr. Brown, Mr. Samuel S. Liscomb, of Fall River, to Miss Hannah S. Wilky.

In Smithfield, by Rev. Mr. Cutler, Mr. Benjamin W. Hendrick, to Miss Sarah W. Browning, all of that place.

DIED,

In this town, on Sunday last, Christopher Dexter, son of Mr. Dexter Metcalf, aged 13 months.

On the 9th inst. James E. Miller, eldest son of the late Mr. Nathan Miller, in his 9th year.

On Saturday morning last, Joseph, son of Mr. Joseph Adams, Jr. aged 14 months.

On Sunday night last, Charles Joseph, aged 5 months, infant son of Col. Walker Humphry.

In Pawtucket, on the 7th inst. after a long and lingering illness, Mr. Thomas Hull.

In Franklin, Mass. 7th inst. Mrs. Elizabeth Dean, wife of Capt. Ichabod Dean, aged 41 years.

Near Marietta (Ohio) in September last, aged 42 years, Robert Carver Barton, Esq. son of Gen. Wm. Barton, of this town.

On Sullivan's Island, near Charleston, S. C. on the 29th ult. Mrs. Lucinda Jones, wife of Mr. Emanuel Jones, and daughter of Mr. Jonathan Nichols, of this town.

OBITUARY.

For the information of our readers, and the public at large, we are happy to state, that the late Mrs. Sarah Burrough has for many years lived in the exercise of

all those virtues which constitute the amiableness of the christian character. Her confidence in God was firm and unshaken; her faith in the Saviour lively and transporting, and her hopes of immortality were based upon the unfailing promises of the gospel.

The blissful anticipations of her heart may be found well expressed in the following beautiful lines from Dr. Watts, which she often repeated with delight:

"My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst its chains with sweet surprise,
And in my Saviour's image rise."

N. B.—By request of the relatives of the late Mrs. Burrough, a funeral discourse will be delivered at the Universalist Chapel, to-morrow afternoon.

☞ The subscribers for the TELESCOPE who are desirous to have their papers at \$1.50 per the volume, are reminded that the pay must be forwarded by the 30th instant, at which time the first quarter closes.

☞ New subscribers for the TELESCOPE can have the numbers from the commencement of the volume, at \$1.50 per year, by paying the same within three months from the time of subscribing.

SERMONS.

The two Discourses delivered by the Editor, at Medway, Mass. are ready for delivery. Price, 20 cts.

PRINTING.

The subscriber would inform the public, that he is prepared to receive orders for the different kinds of printing, which will be executed with entirely new materials, and at the lowest prices. Having had a long experience in the business, and as he intends to pay particular and personal attention to it, he flatters himself that he shall receive a share of public patronage. He is constantly receiving additions to his office, which he hopes soon to have supplied with every article necessary to enable him to carry on the business on an extensive scale. No pains nor expense will be spared to procure such materials as will suit his customers. B. CRANSTON.

NO. 110 1/2, WESTMINSTER-STREET.

The following Books and Pamphlets may be had by applying as above:

Kneeland's Translation of the New Testament,	1 50
Do. Lectures on Universal Benevolence,	75
Ballou's Treatise on Atonement,	1 00
Letters between Rev. Mr. Buckminster, Rev. Mr. Walton, and Rev. Mr. Ballou,	25
Hymn Books used at the Universalist Chapel in this town,	75
Scriptural Catechism,	06
Mystery of Revelation Unfolded, in two Discourses, on Rev. xx. 10th and 12th v.	20
Force of Prejudice,	20
Kneeland's Sermon on Psalm ix. 17, with an account of Ancient Copies of the Bible,	20
With a variety of Discourses on various subjects.	

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SAMUEL W. WHEELER.

Wanted at this office, a Lad, 14 or 15 years old, as an apprentice to the printing business. One from the country would be preferred.